THE WOMEN'S MISSIONARY MAGAZINE

—OF—

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"LEAVES ON HER GRAVE."

THE lovely, talented, and pious daughter of the Emperor Shah Jehan, of India, refused burial in the grand Taj Mahal and said, "No rich canopy should cover my grave; grass is the fittest covering for 'the poor in spirit,'" and so the green turf grows over the resting place of her who was the light of her father's eyes.

Over the green sward of our departed friend and helper we would plant no melancholy yew tree or somber cypress, but we would plant the palm, bright type of a life of enduring hopefulness and abiding fruitfulness. "By it she being dead yet speaketh."

For the Greek winner of an earthly race the chaplet of shining laurel was wreathed; for the Christian victor in a heavenly race, the Bible brings the palm. The inspired psalmist sang, "But like the palm tree flourishing shall be the righteous one;" palms graced the triumphal entry of our Redeemer into Jerusalem, and in the celestial Jerusalem palms of victory are waved by the saints.

Though a great sufferer for many years, her triumphant brightness in the midst of great pain made it almost impossible to associate death with her. "She is not dead but sleepeth." May the grass be green above her, the birds sing their happiest songs around her, the sky be bright over her, and sweet and lasting memories linger in the hearts of friends who loved her, and may the work she so devotedly loved be carried on as faithfully by others after her.

"It is not death to close
The eyes long-dimmed by tears,
And wake in glorious repose
To spend eternal years."

A TRIBUTE OF LOVE.

"In Eastern lands they talk in flowers,
And they tell, in a garland, their love and cares,
Each blossom that blooms in their garden bowers
On its leaves a mystic language bears."

Then let me gather the fairest and choicest flowers from the garden of love and affection, twine them into a wreath of precious memories, and let the sentiment be expressed in flowers, indicative of friendship and love. When arranged I will offer it as a tribute of respect on love's high altar, and dedicate it to dear Mrs. Carson, who for almost twenty-five years has been the best of friends to me.

I will place a rose here, a lily there, now a spray of mignonnette, and then the lovely daisies. These are emblems of

modesty, purity, moral and intellectual beauty, and true worth. I will tie it with "forget-me-nots" and the sweet violets she loved so well, signifying faithfulness.

Unlike the blossoms from my natural garden bed, these will live on and on, never fading, but brightening and scattering perfume in pure influences that never die.

The wreath is complete, but when I lay it upon love's shrine her heart speaks not through expressive eyes, her lips utter no word of thanks, as in former days, yet the offering is expressive of my sincere love and appreciation of her friendship. Absent in body she yet speaks to me in loving words of advice and instruction, for we often "took sweet counsel together" to consider the welfare of Zion, in which our interest was mutual.

But now her work is done, the hands are folded over the pulseless heart, and I feel assured—"She lives beyond the skies, searching truth with *unsealed* eyes; while we mid work on earth below, only reaching—cannot know." And yet we who remain must not fold our hands, sit still, admire her deeds, and enjoy the fruit of her labor; but we will honor her memory by resolving to double our diligence in carrying forward the many good works she loved to perform in the cause of her Master.

"Finish thy work, the time is short,
The sun is in the West,
The night is coming down, 'til then
Think not of rest.

Yes, finish all thy work, then rest,
Till then rest never.
The rest prepared for thee by God
Is rest forever.

Finish thy work, then go in peace,
Life's battle fought and won;
Hear from the throne the Master's voice
"Well done! Well done!"

The death of Mrs. Carson adds another to the list of my friends that I have evidence to believe have passed "through the gates into the city." When I sum them up I count more in Heaven than on earth. So, with deep interest, after commending the devoted husband to the care of his covenant-keeping God, I look forward to the glorious reunion at which we shall all be present—a reunion in the dear Father's home, to which our Elder Brother has bidden us, and from which we will go no more out forever. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

MRS. J. B. CARRUTHERS.

You have asked me to do something that I have a great desire to do, but how often when our desires are the strongest, is our ability to gratify them the weakest. No one could desire more earnestly to pay a fitting tribute to the worth of dear Mrs. Carson than I, and yet, because of my long cherished affection for her, no words that I can write can express the feelings of my heart. Of her beautiful life and Christian work others will doubtless write, but I can only write of her as my friend; and a more companionable, congenial friend I never had. I never for a moment doubted her friendship; she always impressed me with her sincerity, and I rejoice to be numbered among her friends.

Our acquaintance began away back in the fifties, just after her marriage to Dr. Carson, and soon ripened into a mutual attachment, which was life-long. They commenced life together in a little congregation a few miles from my old home, Washington, Pa. Coming among entire strangers and unaccustomed to quiet country life, it was not strange that she should be lonely and long for companionship. Dr. Carson being a welcome visitor in our home, we were glad to have him bring with him his young wife, and in the years we lived so near together

one was more gladly welcomed to our home than were Mr. and Mrs. Carson. They never came too often; our only regret was that when she formed other acquaintances they too loved her and claimed part of her time. I recall many delightful visits in her home. I was always sure of a warm welcome, and can say in all sincerity that I never visited her without feeling that it was good to be with her; she helped me, encouraged me.

After a few years of separation we came together again, and as before exchanged visits often. When sickness and sorrow visited us she came, and with a heart full of tenderness and overflowing with sympathy, brought comfort to our sorrowing hearts.

For the last few years we have seen little of each other, but through all the changes of years her friendship has remained the same, manifesting itself in many acts of kindness to members of my family during their Seminary life in Xenia, which they highly appreciated and of which they have often spoken.

My last visit with her, almost two years since, was especially enjoyed, and in many respects was the most enjoyable of our many talks together. I fondly hoped to meet her again in life, but it has been ordered otherwise. I cherish the hope stronger than life of meeting her in the "many mansions in my Father's house." MARY N. MCMICHAEL.

It is with sorrow of heart that I write the first lines of the memorial of my dear friend, Mrs. Dr. Carson, known so well and so lovingly in our community; known also through these columns to the whole church. On last Wednesday evening I stood with the sorrowing friends around her bed and saw her gently pass away; pass away from us to be with her Saviour who had called her to be with Him and to a higher service. It was the departure of a beautiful spirit, whitened in the blood of the lamb for the brighter glories of its Father's house. As we stood there and looked upon her lifeless form, how difficult to believe that there was anything in the whole scene but natural sleep. And oh, how difficult even now to realize that her death and burial were real, and that our loving friend, sister and neighbor is no more; that we shall hear no more her words of tenderness and affection; that we shall see her face no more; that we shall no more hear her words of counsel and advice. But while this is all true and her life's journey is ended, yet her work goes on; for though no more upon earth her useful Christian life still speaks to us.

Mrs. Carson was a good Christian woman, one who was possessed of rare good judgment and force of Christian character; one who always believed in doing what was right—because it *was* right; one to whom you could go for counsel and advice, for sympathy and help in time of trouble; one whom many of us can testify was such a true friend, and who did not hesitate to tell you so. How often she told *me* as one of her friends that she did not believe in waiting until your friends were dead and gone to show your love and affection for them. Many sorrowing ones found her Christ's minister indeed.

It was a pleasure to be in her home, for she was cheerful and happy in disposition, rarely ever speaking of herself or her ailments. Although she had been afflicted with a serious heart trouble for years, and which under great excitement might have resulted in her death at any moment; with this hanging over her, she was never gloomy or despondent, but was always cheerful and happy and ready to think of and help others. She has gone from among us and will be greatly missed by us all;

yet her departure is not without its good lessons.

Let us try to learn them, and may He who gives us strength and wisdom also grant unto us, and to her husband and friends, strength to have *this* wisdom; to discern in it the kind and loving hand of our Heavenly Father, and then with this strength and wisdom may we walk aright the way of life until we all meet in the heaven of rest above.

LIZZIE A. MOOREHEAD.

A WREATH OF REMEMBRANCE FROM MANY FRIENDS.

Many expressions of deepest sorrow have come to us since the death of our beloved Mrs. Carson from many and remote quarters, not only from our own church, but from members of other denominations, who have spoken most appropriate words concerning her life and multiform labors. Appropriate tributes have been adopted by a number of missionary societies, and we desire to make grateful acknowledgment of the same. From the abundance of these, and from personal correspondents, we can only quote a few extracts that will give the readers of the MAGAZINE a glance at the expressions of universal sorrow and sympathy.

Mrs. Thos. Brodie, Caledonia, N. Y.—We are deeply pained to hear of the death of our beloved treasurer, but our loss is her gain.

Mrs. J. F. Hutchison, Morning Sun, Ohio.—Although I never met Mrs. Carson in person, yet I miss her, and realize that the cause of Christ has lost an able and willing worker.

Mrs. W. J. Reid.—We give you our sincere sympathy in the loss of your dear friend, Mrs. Carson. You were so closely associated that the ties of love must have been strong. She was a good woman, an earnest faithful worker for the Master. The church will miss her as well as the MAGAZINE Committee.

Miss E. W. Pollock, Erie, Pa.—I cannot express my sorrow when I read of the death of Mrs. Carson. You had written of her illness, but I was not prepared for the sad news. What a good and faithful worker she was! Whom will the Lord raise up to take her place? It seems as though I had but laid down the MAGAZINE after reading her appeal for the Minute fund until I read of her work being done. Death has been busy this winter and the question comes, who next?

Mrs. Mary Clokey Porter.—We are all saddened over the news of Mrs. Carson's death. No one will feel her loss more than you outside her own family. She was doubly your friend: 1st, As a pastor's wife, and 2nd, as a co-worker in so many ways in the Master's cause. She has passed on before to receive a rich reward for all her labors.

Mrs. D. S. Littell.—We sorrow together for our dear sister in whose Christian profession we had much confidence. How we regret when dear ones are taken that we did not warm their hearts with the declaration of our real feelings to them. Who wished others to love them more than our dear sister? And they did. Oh, the many friends in my old home that have passed away! I sympathize with you as a MAGAZINE Committee.

Mary W. Porter, Secretary Women's Board.—Although we knew that Mrs. Carson was an invalid, yet we did not think her illness a serious one, or one likely to have a fatal termination. We regret to hear of her intense suffering, but feel sure she is now where there is no pain nor weariness, safe in her heavenly home. Accept the sincere sympathy of each and every member of this Board in the trial that has befallen your Committee and the women's work in the church at large.

Miss E. J. Sloan, Treasurer Women's Board.—I was very much startled and saddened when the word reached me of the death of our dear Mrs. Carson; it seemed such a short time since I had received letters from her. How hard it must be for you and the others who were constantly associated with her in work. You have my sincere sympathy. We do feel weakened when those dear to us are stricken down by our side in life's work, but "those who carry God in their hearts can never be depressed beyond measure, nor ever feel that the burden of life is too heavy to bear, or its sorrows to endure." I shall miss her sadly. I am yours in Christian love.

Extracts from our Publishers.—Mrs. Carson was conscious to the last, and feared not the inevitable. Death indeed meant to her all that a Christian hopes for in the future, but it meant something else besides. It meant separation from scenes and duties that to her had become a second nature in their opportunity of doing good—the inspiration of her life,—and to that extent was only to be dreaded. The glories of the future were to her assured, that which was uncertain and full of grief belonged to those she left behind; belonged to her devoted husband, to her grief-stricken relatives and friends, to those with whom she was specially associated in the Master's work. These were the ones to be condoled. To these was sympathy due, and they have it in abundant measure from the whole community. For how shall this great void be filled? It cannot be.

None more than she realized the importance of the day as it was given to her, and she did not lack strength for each as it came. Notwithstanding her slender tenure of life, there was naught of sadness, naught of complaint, to distress or make anxious her many devoted friends, but, on the contrary, her life was one of sunshine and sweetness. To do the work of the Master, and to make happy all with whom she was associated in all the varied relations of life, was to her a well-spring of joy. Firm and uncompromising in her sense of right and duty as regarding herself, she was lenient and forbearing as it related to others, and often insensibly governed by the mildness and lovingness of her character when it was least expected or intended.

Mrs. Carson was born at Mercersburg, Pa., March 4, 1834, and was therefore just entering her sixty-first year. Her marriage to Dr. J. G. Carson occurred at Mercersburg, October 1, 1856. Dr. and Mrs. Carson removed to this city in 1869, he to accept the pastorate of the Second United Presbyterian church.

The funeral took place Friday afternoon. The services at the church were impressive. The audience room was entirely filled. It is rare that a funeral calls forth so large an attendance, embracing as it did people of all religious denominations and almost every class in the community, testifying more forcibly than words to the universal esteem in which Mrs. Carson was held. One could not but be impressed by the expressions which seemed to dwell on the countenance of every one, as they took a last look at one whom all had come in contact with in life in one pleasant way or another.

The floral offerings were profuse. A wreath of violets encircling the casket was placed there by the loving hands of the MAGAZINE Committee, of which Mrs. Carson was a member, being its treasurer.

MEMORIAL OF MRS. J. G. CARSON.

When one is taken away who has been among us from day to day, giving counsel, offering encouragement, seeming to be almost essential to our life as a missionary society, we feel almost stunned, and scarcely know how to adapt ourselves

to the new conditions. Such appeared to be the case with the Missionary society of the Second U. P. church, Xenia, Ohio, when it learned that Mrs. Carson had been summoned, as we trust, from labor to reward. Remembering, as many of us do, her great aversion to long-drawn-out eulogiums upon those who have departed, we feel that any production of that kind would be inappropriate at this time, although it is difficult to keep from saying something more than merely that we sorrow for her loss. Personally, to a great many of us, she was a dear friend; but just now we speak of her in her relations to our congregational missionary society. If we mistake not, it was through her efforts that such an organization was formed over eighteen years ago. During much, perhaps most of that time, she herself occupied the president's chair; and always the society's welfare was near to her heart. Her interest in it never failed, even until the end of her life. Though pain and weariness were present with her, she would seem to revive when the name of the missionary meeting was mentioned. Now that she is gone, we are left to realize how much we depended on her for guidance and assistance in the work.

Through the medium of the Women's Missionary MAGAZINE, the church at large knows of Mrs. Carson's personality and of her earnest efforts to advance the cause of missions in general, though they were of course specially directed toward the benefit of such as are under the care of our own denomination. For many years, we as a society have known her great desire to circulate missionary literature, for she fully realized that a knowledge of the needs and the state of the field is necessary to a wise interest in the great work of saving souls.

What shall we say as a memorial of our friend? She needs none in our hearts, but how can we bring her before others who did not know her? Should we not try to follow her as she followed Christ? Shall we not imitate her in her zeal for the salvation of souls here at home, and also in far-off places of this or of foreign countries? Would it not be a better memorial of her to bring the knowledge of a risen Saviour to those who sit in darkness and in the shadow of death rather than to enter into an elaborate account of her virtues? We believe that she would think her life well spent if she might know that by her example we have been stimulated and encouraged to make greater efforts for the advancement of Christ's kingdom and of man's salvation.

To the sorrowing relatives, and specially to her bereaved husband, we offer our sincerest sympathy. We feel that our loss is great, but it grows small when compared with the grief which has fallen upon them. Realizing that all human comfort is in vain, we can but point them to that great Consoler "who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

MARY HARPER WILSON,
OLIVE MCCONNELL,
ANNA H. KYLE. } COM.

FIRST CHURCH, XENIA.

A tribute from the First U. P. church Missionary Society, Xenia, to the memory of Mrs. J. G. Carson, who passed from labor to reward, March 21st, 1894.

In the death of Mrs. Carson we as individuals mourn the loss of a Christian friend, one whose graces of person were endearing, and whose life was an example worthy of our emulation.

To Dr. Carson, lonely, bereft of the "desire of his eyes," and the light of his home; to the Second-church Missionary Society, which has lost the guiding hand of a wise, devoted leader; and to the members of the Women's Missionary MAGAZINE Committee, whose loss seems

irreparable, we as a society offer, individually and unitedly, our heart-felt sympathy and condolence.

Xenia, Ohio, March 31, 1894.

Reverently and tenderly would the MAGAZINE Committee add its tribute to the precious memory of Mrs. Carson. We can scarcely refrain from speaking of her as a friend ever urging one on to best endeavor by the very atmosphere of her presence, and as a member of the missionary society seeking its interests with equal earnestness, whether an officer or unable even to attend its meetings. Mrs. Carson was one of the first to believe in the need of a missionary magazine. When it was first talked of some of us regarded the outcome as doubtful, owing to the great amount of periodical literature that finds its way into our homes, but her faith was firm. After the meeting of the General society at Sparta, Ill., she wrote to one member of the Committee who was ill in a neighboring city: "We are going to have a missionary magazine, and you are to help with it. But do not be alarmed nor expect to see a printing-press in your front hall on your arrival home." We have long since seen that she was right. Persons in church centers, and whose homes are amply provided with religious and secular literature, may be indifferent to the claims of the Missionary MAGAZINE, but we are quite sure if all could see our correspondence, especially that which passed through Mrs. Carson's hands, they would say, "We consider our income small in comparison to the demands upon it." We never realized that any in this land had such a struggle to supply themselves with religious literature, and that there was such a dearth of it in out-of-the-way places.

In the early days, and what are known to us as the "dark days" of the MAGAZINE, while it yet remained to be seen whether there would be a subscription list or not, Mrs. Carson would say, "Of course there will," and thus secured for herself the title of the "hopeful member" of the Committee.

She entered into the work with her whole heart and gave to it the best of her thought. She brought to it the steadiness of purpose and unflagging zeal indispensable to such an undertaking, which does not consist of a tremendous effort followed by rest, but demands continued application. Like housekeeping it requires unremitting care and work, much routine duty and attention to petty details.

Mrs. Carson had excellent business capacity, was very prompt, accurate and painstaking in all her work; and nothing else could account for the fact that while as our treasurer she handled from eighteen to twenty thousand dollars, mostly 60 cent subscriptions, her books were always in the best shape. During her illness she had them audited by an expert, and they were reported correct. As her strength failed her husband supplemented it, so that so far as the treasurer's department was concerned the other members of the Committee had no additional work, and she might have said in her last moments, as did a a dying missionary, the lamented Dr. Wilder to his daughter, "My work is done up to date."

But Mrs. Carson as a member of the editorial committee has been sadly missed, having been unable to attend the meetings since September. As we told her, we felt like a bird trying to fly with one wing. We have missed her prayers and counsels. We have lacked the benefit of her enthusiasm and judgment. During her illness she was bright and cheery and looked well, so that we never realized that she was dangerously ill till near the last. After she was gone her face looked so peaceful that we said to ourselves, "She is not dead but sleepeth."

For the first time a breach has been

made, and we are a broken Committee. We are in sorrow and heaviness of spirit. Can it be that Mrs. Carson, who had so much to do with the starting of the MAGAZINE, the planning of it, the name for it, and indeed with the smallest detail, so that it was to her as a loved child, will no more be in the counsels of the Committee; that her chair at the writing desk is vacated forever by her; that the subscription list, over which she spent many tedious hours adjusting and re-adjusting, will be rolled up, and her tent of life folded? We needed no parting word to assure us of her love as friends and co-laborers. "Be thou faithful until death," we know would have been her farewell. In the freshness of our grief we say:

"And I will give my pledge to care
More earnestly for work thy hands lay down,
With less for self and more of Christ to share,
Thy faithful service and thy glorious crown."

SKETCH OF A. L. O. E. (MISS TUCKER.)

MISS C. E. WILSON, GURDASPUR, INDIA.

This lovely saint, who received "the kingdom of God as a little child," and became a blessing to her sisters and friends in many climes, has recently passed away to her heavenly home and reward. She was known to the world of letters as A. L. O. E., (A lady of England); to us in India, as Miss Tucker. She spent the last eighteen years of her life in Batala, about twenty miles west of Gurdaspur. She died on December 2nd, 1893, in Amritsar, after a brief illness, at the age of 72 years. Her father was Mr. Henry St. George Tucker, who was connected with India for over 60 years. Her mother lived to see her daughter's name a household word in every English speaking community. Her greatest literary activity was from 1855 to 1875. Her works fill eleven pages of Messrs. Nelson's catalogue, and include over forty separate volumes.

Her vivacity, gaiety and sympathetic spirit made her dear to young and old alike, but she never forgot the great purpose of her life—to be a Christian teacher. When her mother died she was free to devote herself to the work of Indian missions, and in October, 1875, she sailed for the Punjab. She never saw England again. One who welcomed her to India says: "Our hearts instantly went out to the gentle lady. Her soft grey hair, drawn smoothly away from a fine brow, her clear eyes full of intelligence, and the frank sweet smile playing over her features, made hers a very attractive face. How thoughtful she was for the comfort of others! How keenly she appreciated what was good and beautiful around her!' She labored 18 years here as an honorary worker in the church of England zenana society. Commissioner Booth Tucker, the head of the Salvation army in India, was her nephew. Though she was displeased at his leaving the church and its methods of work, yet her charitable nature recognized the good work he and his co-workers were doing, and she gave them her sympathy. Her tracts and booklets were translated into many languages of India under her own supervision, and have a wide sale and circulation. Many were prepared especially for this people.

The first time I had the pleasure of meeting her was in a second-class railway compartment, with Miss McCullough on our way to Gujranwala. She enquired kindly about our work, and asked us to have a little prayer-meeting with her before we left the car. She was one of the promoters of our ladies' conferences in the Punjab, and a leading s

in both which have been held. I shall never forget her Bible reading at the last conference on, "Washing the Disciples' Feet," John 13 1-15. Her loving words were so fitly illustrated by her own humble life and character that they left an impression on our souls which could not soon be effaced.

We met her again in Batala at her home, last winter, at the invitation given us to attend the ceremonies of laying the corner stone of a woman's dispensary. It was damp and cold, and we could not but notice how thin and bloodless she looked. She remarked, "I never felt the cold so much before this winter." We were surprised to see her up and out for quite a little walk to the boys' school for 7 a. m. prayer, and took the privilege of accompanying her. Her religion was of the cheerful, drawing kind. Her friends tried to persuade her that the exercises of the day would be quite enough of fatigue for her, but she insisted on visiting two or three zenanas first. They told us she allowed herself but one month's vacation in the year, and if she wished a holiday she would deduct it from her vacation time. She had a good income but lived very plainly and self-denyingly that she might give freely to the Lord's cause. She stated at the conference that she thought we ought to discourage expensive funerals among the native Christians, and that they ought not to adopt the western custom of burying in boxes; and she had given orders concerning her own funeral, that there should be no more than rupees *five* spent upon it (about one dollar seventy-five cents).

We hear this request was carried out, and that she was buried in a winding sheet, after the manner of the Mohammedans, and laid in a grave in which a shelf or recess is dug at one side for the reception of the body, and the mouth closed over with large flat brick; then the whole is filled up, and a heap made over it as the people of the occident do. She lived in constant expectation of her Lord's coming, and though the call was sudden, it was no surprise to her.

Her perfect consecration of life, with all its gifts, has many lessons for us. Her self-denial, piety, faith and charity are worthy of our imitation; and may we all like her place our time and all that we have at Christ's disposal, and be as anxious to render Him an honest, joyful account. And may I not express the hope that there is some one in our beloved church with means, who is willing at her own charges, to work in the Foreign Field? The C. M. S. have several. She could then convince the self-seeking world, as we cannot, that she came for the love of souls, and not for the wages we are supposed to get from the government.

THE DUTY OF TITHING.

MRS. ISOPHINE M. WILSON.

Published by request of Monmouth Presbyterial Society.

The church of God in all ages is one. Her oath of allegiance is made to one God, and the one Mediator between God and man—Christ Jesus.

Though her history reaches back through all the centuries to the garden of Eden, yet her fundamental law of faith and worship has not changed; because her laws are God-given, and he says of himself, "I am the Lord, I change not." "He is the same yesterday, to-day, and forever."

A glance at the recorded instances of worship in the earliest periods of the history of the church will reveal, that the

first true worshippers understood these fundamental laws of faith and worship, namely, God's ownership, and man's stewardship; that all things come of God, and that it is his own that we return to him. His proprietary right in us, and all that he has committed to our care as his stewards or tenants, will not be denied by any intelligent believer. "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein" "The silver is mine, and the gold is mine, saith the Lord of Hosts." "Every beast of the forest is mine, and the cattle upon a thousand hills."

God's sovereign claim to the universe as his being proven, his right for the carrying out of his beneficent designs—to assess upon his rational creatures, and to demand of them a certain, definite return to his treasury of the increase of the fields, of the flocks, and the herds, of the silver and the gold, cannot be denied. Does he exercise this right?

The law of the tithe is apparently as old as religion itself, and was understood by the first true worshipers. This may very well account for the wide diffusion of this principle, even among the nations that forgot the living and true God.

Abraham understood and obeyed this law, for he paid tithes to Melchisedec, priest of the most high God. Jacob's Bethel experience caused him to record this vow: "If God will be with me and keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then the Lord only shall be my God, and of all that thou shalt give me, I will surely give the tenth unto thee."

Thus, in the very dawn of the church's history, we have the tithe intimated (as we believe), in Abel's offering, most surely paid by the father of the faithful, and the substance of Jacob's vow at Bethel.

In the Mosaic economy the tithe of increase was incorporated in the law amid the solemn sanctions of Sinai, that the moral obligation might not be forgotten by God's chosen people; that their appointed religious rites and ceremonies might be maintained; that the priests and Levites ordained of God to wait upon this very business, might give themselves wholly to their peculiar duties.

In the former dispensation the Divine Lawgiver seems to have designed to set his own mark on the most common articles of property; so that while employed in the fields, and with the flocks, each one should be constantly reminded of God's claims and of his own obligations and dependence. Under the Mosaic institution there were added to the tithe of the increase the first fruits of both flocks and fields and the five shekles for the ransom of the first-born son. Every seventh year the fields were left untilled, "a Sabbath of rest unto the land, a Sabbath for the Lord." "Six years thou shalt sow thy land, and shalt gather in the fruits thereof, but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat; and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard." On this seventh year also the debts of the poor were remitted. Then there were the three yearly feasts, at which all the males were required to appear before the Lord, not empty handed but with generous offerings "according to every man's ability," and there was the half-shekel for the sanctuary and liberal gifts to the poor, so that a conscientious Hebrew could hardly have paid less than one-third of his income for religious and charitable purposes, besides the tithing for the support of royalty after the close of the Theocracy. [1. Samuel chap. VIII.]

Does all this seem unjust or op-

sive? No! not to him who remembers that He who orders all things according to the counsel of his will is a just God, a covenant keeping God, who will abundantly reward every one who observes his commandments to do them. "Wherefore," he says to Israel, "ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And if ye shall say, what shall we eat in the seventh year, behold we shall not sow, nor gather in our increase? then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

To those who obeyed this law abundant blessings were given of spiritual good and temporal prosperity. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Those who disobeyed were quickly made to feel the weight of God's displeasure. In robbing him they soon found that they were robbing themselves.

That the minimum of religious beneficence, dating from the fall of mankind, has never been set aside, in concession to the erring judgments of men in whose hearts even after conversion the spirit of covetousness lingers so long and dies so hard, is, I think, not difficult to prove from the New Testament Scriptures. The Pharisees were scrupulous tithe-payers. Did the Saviour rebuke them for this? No, not for their tithing mint, anise, and cummin, but for their neglect of the weightier matters of the law, judgment, faith, and charity. "These things ought ye to have done, and not to leave the other undone."

The tithe law is explicitly set forth again in the seventh chapter of the Hebrews, thus: "For this Melchisedec, King of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all, *** made like unto the Son of God," or, as an eminent critic says, this phrase might be better rendered—'made a type of the Son of God,' "abideth a priest continually." Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils "And as I may so say, Levi also, who receieveth tithes, paid tithes in Abraham." Now if Abraham, the father of the nation of Israel, paid tithes to Melchisedec, the type of the great High Priest of our profession, who is passed into the heavens, surely not less is due from us, the spiritual seed of the father of the faithful,—to Him in whom all types have their fulfilment. To make the duty of tithe-paying so plain that none may misunderstand it, these significant words are added: "And here men that die receive tithes" (referring to the Levitical priesthood), "but there" (in heaven) "he" (Christ) "receiveth them" (the tithes), "of whom it is witnessed that he liveth."

That the early converts to Christianity paid, not the tithe only but a great deal more, is easily shown. After the pentecostal baptism no man called aught that he possessed his own. Many that had lands or houses sold them and brought the price and laid it down at the apostles' feet, and "distribution was made to every man according as he had need." In those days, the formative period of the New Testament church, believers held themselves, and all they possessed, in readiness for the Master's use; and when his claims were presented they gave cheerfully, and freely, all that was needed.

"NOW CONCERNING THE COLLECTION"

Its history runs something like this. A prophet from Jerusalem, named Agabus, came to Antioch and signified by the spirit that there should be a great dearth throughout all the world. The disciples, everyone according to his ability, determined to send relief unto the breth-

ren in Judea. Then Paul gave this order; "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him," so that the contribution might be ready when he came. This order was given to the churches in Galatia and Macedonia, and possibly in Achaia, for he says Achaia was ready a year ago; and he urges the Corinthians likewise to the same readiness to give. The contribution was a large one, and made up as a matter of bounty or gift, and not as of covetousness. It was carried to Jerusalem by Barnabus and Paul, Titus going with them, as he had been forward in gathering the collection. Of this work of charity Paul bears this record, that beyond their power they gave of their substance. And would Paul, a Hebrew of the Hebrews, once of the straitest sect of the Pharisees, who prided themselves in the outward observance of the law and especially of the tithe, have made so great a matter of contributions of the churches if they had given less than the tithe? These liberal gifts were a special contribution for an extraordinary emergency, and so were above and beyond the tithe required for the sustentation of these churches themselves, and for the care of their own poor. Their contributions, in some instances at least, were beyond their ability, for so testifies the apostle himself. It was the custom in the synagogues to collect the tithes every Sabbath day; and can we suppose that the primitive churches, modeled after the synagogue worship, did less than this?

Now, why all this record and all these demands for tithes and offerings? Certainly God could do without them. If he had so willed, he could have published his gospel and fed his poor without our assistance; but we need the discipline that comes from the exercise of benevolence, for this is a plant that does not ordinarily grow in the uncongenial soil of the unregenerate heart. This law—"*The tithe is the Lord's*," lays the axe to the root of the tree of covetousness, which is idolatry, the besetting sin of the church today. God's glory, and the sanctification of his people, is the ultimate end in view, and it has never for a moment departed from the mind of the great Lawgiver. He ordains the means, as well as the object to be attained. Not less than the tithe of increase was ever required, and we have seen that during the Mosaic dispensation, when the beneficence of God's chosen people was restricted within the narrow bounds of their own nation, almost, if not quite, one-third of their income was given for religious and benevolent purposes. We have seen too how far the contributions of the primitive Christians went beyond this minimum rule of giving; and can it be possible that we today, when wide and effectual doors are opening everywhere for the entrance of the gospel of salvation, when the cries of unnumbered millions of our brethren who are famishing for the bread of life are entering into the ears of the Lord of Sabbaoth; yea, and multitudes too are destitute, and suffering for the things that are needful for the body,—can it be possible that of us is required less than one-tenth of our increase for the cause of Christ and humanity? If we are doing less than this, have we any right to claim the promise made to the faithful of God's Israel? "I will pour you out a blessing until there shall not be room enough to receive it." Instead may we not apprehend that the converse will be verified to us? "Ye are cursed with a curse, for ye have robbed me."

Increasing light and greater privileges bring added responsibility. "Unto whom much is given, of him shall be much required."

If, when we consider all that Christ has done for us, we still withhold the

which he asks for the relief of the poor and for the extension of his kingdom, the question may well be asked, "How dwelleth the love of God in us?"

Furthermore, we have by our profession dedicated ourselves to the Lord, and the oath of our allegiance includes an entire consecration of ourselves as the creatures of his hand and as the stewards of his substance. Anything short of this would not bring us into full covenant with God, and when we withhold from him the tithes and offerings which he requires, are we not keeping back a part of the price?

Let us hearken, and do according to the will of God as revealed so explicitly in his word: "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service:" and, "As ye abound in everything, in faith, and utterance, and knowledge, see that ye abound in this grace also."

Missionary Correspondence.

LETTER FROM INDIA.

SHAKRGHAR, Feb. 19th, 1894.

EDITORS MAGAZINE:

I am glad you have seen Miss Campbell. She lived with us, and will tell you much about our work and the people.

Our district is a very large one, extending beyond the Cashmere border up to the Pir—Punjal (pronounce Peer-Punjall accenting the last syllable.) There are as yet no Christians, except some workers, living in this northern part. We need another missionary to properly occupy all this territory. We always plan every year to have a few weeks to spend among these people, but are so pressed for time we have sometimes to give it up. They are a very interesting people, but wholly given to idolatry. Some time ago we asked the mission to build a rest house in this place, so that when the tenting season is over we can come and live here and work among them. We then bought an old Sikh fort from the government, and a small house is now nearly finished. This fort was built on an old village site by Sirdar Amar Singh, of the Sindhiawala family. He was a relative of Ranjit Singh, the ruler—or "Lion," as he was called of the Punjab, and it was intended to overawe the surrounding villages, and be a center for collecting revenue. It is now to be a center of Gospel influences, we hope, and as it is a Yehsil town, is a very good point for mission work. The surrounding villages are as close together as farm houses at home, in almost all of which can be seen the Hindoo temple, or Mohammedan mosque. In one of the nearest there lives a very old woman, said to be one of the wives of Ranjit Singh. She receives a pension from the government, and has built a large Hindoo temple, in which there are a dozen or more idols of different sizes.

This season, ever since the holidays, has been extremely wet. We could not itinerate, so we have come here and pitched our tent on the old-fort hill. We are still having rain, and the ground is very damp. Every few days I have dry earth carried in and spread under the matting, but the dampness is so great it soon comes through, and I have to have more brought in. The place is quite

high, and gives a good view of the country around. The mountains, on clear days, can also be seen covered with snow. They look very beautiful and home like.

With kindest regards,

MARY E. BARR.

IN CAMP, PASRUR DISTRICT,
March 5th, 1894.

DEAR FRIENDS:—While waiting for the tents and luggage to be loaded on the camels, we will, as usual, improve the time by writing.

We are now in the southern part of Pasrur mission district, forty-two miles from Sialkot and twenty-two miles from Pasrur city. We intend starting in a homeward direction today, making two encampments before reaching Pasrur. It is necessary for us to be back there within a week, as Sialkot Presbytery is to meet in Pasrur on Tuesday of next week.

By the last of December we got settled at Pasrur, and on the 9th of January started out on itinerating work among the villages and towns. I say "towns" as well as villages, as a good many of our villages would be called towns or even cities in America. The village which we are now about to leave contains 3,200 inhabitants. Since starting out we have made ten encampments and visited quite a number of villages and towns. Hundreds of Christians have received instruction; some who were inquirers were baptized, and hundreds of heathen have had the Gospel preached to them. Miss Parks is with us and can already use the Punjabi language quite well, finding abundant opportunity, as nearly every day she has the privilege of reading and preaching to hundreds of heathen women, besides instructing the Christian women and girls who cannot read.

This cool season has been unusually wet, scarcely a week without rain since starting out; consequently we were detained in some places longer than we had intended, for we were anxious to get over as much of the district as possible. Our mode of traveling is this: Gracie and I ride in a one-horse, two-wheeled cart; Miss Parks rides on horse back, and Mr. L. on his bicycle. The roads are so bad in places that frequently Gracie and I have to get out and walk, sometimes for quite a distince, and, on account of heavy rains, there is considerable water to go through, the ground being so flat and level. Our tents, tent furniture, bedding, clothes, eatables, etc. are carried on camels.

We usually camp at one place three, four or six days, visiting the village at which we camp and those in the neighborhood. Some days three or four villages are visited in the same day, sometimes ten or twelve from the same encampment. At nearly every encampment great numbers come to the tents, both men and women, but not always for the purpose of hearing the Gospel; many come from curiosity to see the white people, their tents, etc. Many say they come for medicine; some that they want to see the missionary's "machine horse," meaning the bicycle.

Over a week ago now we were in camp at Marali village, where one of our native ministers lives. On Sabbath communion services were held, and on Monday the Women's Missionary society had a very interesting meeting. There are about thirty members, and nearly all were present. The minister's wife and daughter, and perhaps four or five others, were all that could read, yet some of the women who could not read led in prayer. The monthly collection consisted of small change and small vessels of wheat and flour. They elected their pastor's wife delegate to attend the meeting of Presbyterial society at Gurdaspur, the 27th inst.

Yours sincerely,

B. G. LYTLE.

FOREIGN NEWS BUDGET.

Mrs. Harvey, of Cairo, writes:

Last night at about ten o'clock twenty-one guns were fired from the citadel proclaiming to all within hearing that the new moon had been seen, and the month of Ramadan begun.

During this month all good Muslims abstain entirely from food, water and even smoking, from early dawn till the sunset gun fires. The "big fast," of fifty-five days of the Copts began on the 8th. They abstain during this time from animal food and fish, but spend more for fruits than their whole food costs them at other times. The Greek fast begins after a few days. Thus the inhabitants of Egypt are nearly all fasting in one way or another. Perhaps we Protestants fast and deny ourselves too little.

Influenza is very prevalent in the city. For days we have been anxious about the family of our head teacher. His wife and grand-child have been dangerously ill, they both appear better today. Cairo seems full of tourists. Among others we have seen Mr. Arrott and daughter, of Sewickley; Mr. J. R. Reid, of Pittsburg, and also Mrs. Patterson and daughter and niece, Miss McClure, relatives of Dr. Alexander Young. It is a great pleasure to meet friends, especially those from our own church.

Miss Thompson, also of Cairo, gives the following interesting items:

Dr. Grant Bey has an At Home nearly every Wednesday evening during the moderate weather season, and at that time gives a paper on some Egyptological subject, touching generally the ancient religion and beliefs of the Egyptians. In the course of a winter he thus gathers together a great many different persons, some of whom are noted men and women. Last night instead of lecturing himself, his friend Dr. Petrie gave a very interesting account of the results of his excavations at a place near Koos called Koft. He thinks that there was a dynasty of kings who reigned at Abydos near Girgeh before the founding of Memphis. Koft was the terminus of the route from the Red Sea to the Nile valley.

I visited a Moslem family this week where I had a rather unusual welcome. A pretty young girl is attending our Koolalie school, but none of the very strict male members of the family know it. And now a cousin is taking lessons from one of our young Bible teachers, but the lesson is given very quietly, and, if the men are in the house, the lesson is not taken lest the teacher be forbidden to come, as the men are so afraid of anyone being under the influence of Christians. More new Moslem women are asking for lessons than formerly.

Miss Kyle, in writing of the Girl's Boarding School in the same city, says:

Our school has filled up very rapidly this term. Most of last year's girls returned, and we have a good many new ones. The enrollment is 210, of which 58 are boarders. At the beginning of the term two of our teachers were ill with la grippe and off duty for a good while. A goodly portion of the girls being ill at the same time with the same disease, the work was pretty hard for me a while. I am glad to say that with the exception of one, all are back in their places for work again. A freed slave girl, who has been brought up in this school, has asked for baptism, and she and one other girl will be baptized on the coming Sabbath. One of our larger girls has asked to be received into the church at our coming communion. It is encouraging to see the girls coming out on the Lord's side, and makes lighter our heavy work.

This item bears no name but is interesting:

One is ever hearing new and strange things concerning the customs among the Egyptians. Not long ago I wanted a turkey killed, and asked the man who often does some of our buying, if he could kill it. He replied, "I can't kill because I never took permission from my father to kill anything." His father has been dead for some time. I said, "Suppose you had a chicken and wanted it killed what would you do." He replied, "I would have to take it to the butcher and get him to kill it." I thought it very strange, so I asked for an explanation and was told that among the Mohammedans the son must take permission to kill from his father. The Copts get this leave from the priests. It is very rare that a woman will kill anything. If she has "the heart to kill" she gets permission from the priests.

Of the work at Luxor Mrs. Hart writes:

Our girls' school here is still increasing, and the attendance is quite good. I am very much encouraged with our ltttle girls' Sabbath school, which was organized the first Sabbath in November with six little girls, and on last Sabbath there were forty who sat through the morning service, quiet as though they had been used to it for years. They came again in the afternoon and took their places in a most matter-of-fact way, which greatly rejoiced my heart. I think the interest of the girls is largely due to the earnestness of our teacher, who is always with them to preserve order, for they are small girls. There are so few women in this upper country who will be seen out, or who are willing to help the work in any way, that we especially appreciate the services of this assistant. We have had a pleasant winter.

Our India missionaries are mostly out in camp at this season of the year, far from post office stations; so it is not always easy for them to send items for our News Budget. We have only two contributions from that field this month. Miss Millie Caldwell writes under date of Feb. 16:

We moved our camp today from Kheira to Amnipur. While passing through a village called Alluwal, I noticed a cord stretched from a tree to the corner of a house and a small vessel tied to the middle of it. This was probably put there to keep disease away from the cattle. This reminded me of what happened at Tibar, a village about 6 miles from Gurdaspur, where we have a worker and his family and a few Christians. Tibar is a large village, and the Hindus and the Mohammedans seem to be very friendly to our worker here and listen well to the gospel. A Brahmin came to Tibar and told the people that he would give them charms and vessels to tie to a cord, which was to be stretched above the road, and said that whatever cattle would pass under this cord would be free from disease. One of the leading men in the village refused to do what the Brahmin told them, so some of the Hindus decided to put him out of caste, saying that he was being influenced by the Christians. When this man heard what was going to be done, he went after the Brahmin (or priest) and gave him a shoe beating, on account of which the priest left

the village, and the people decided to let the matter alone. Some weeks after it was found that quite a number of the cattle that had passed under the rope had died, while our Hindu friend lost not even one.

Such incidents as these help us to think that the Gospel is destroying the faith of the heathen in the teachings of their religious leaders.

From Camp Gobindghar, Mrs. L. G. Martin writes:

A card from Mrs. Barr requesting something for the News Budget. I have had to refuse two requests in the last six months on account of sickness in the family. I have no good excuse this time, so will have to say something.

You will know we are far out in our district when I tell you Mrs. Barr's card has been four days in reaching me. We are fifty miles from Gujranwala. Just now we are by the new canal. The people of the village here have listened attentively night after night. We have been here a week. Many are intellectually convinced but as yet have not gone farther.

Since the holidays we had a pleasant communion at a village where there had never been communion held. There were eight of the village who communed. They seem very earnest and encouraging. But there were more than that number who were baptized some years since, who scoffed at the name of Christian. You see there is a dark as well as a light side.

We are out where it is very hard to get anything to eat. Have sent our camel man to Gujranwala to get us provisions, and we are anxiously awaiting his return tomorrow. We still carry our "eye medicine, salts, etc.," with us. Today I was mixing my bread when several women called outside the tent. I said "Wait, I'll soon come." They seemed so impatient, I hurriedly washed my hands and rushed out to see how sick they were, when they said, "We want to see your children."

Dr. White and Miss Susie Young sailed from Calcutta March 3, expecting to reach the Pacific coast some time the first of the month.

Dr. Johnson's dispensary with wards will be completed and ready for furnishing in another month.

Cards have been received announcing the marriage of Dr. Harvey's elder daughter.

LETTER FROM OREGON.

WAPINITIA, OREGON, March 20, 1894.

Sinemasho Indian mission enjoyed a very precious communion season last Sabbath, the 18th. Seven persons were received into the church on profession of their faith. Six were Indians, which makes twelve of these Warm Springs Indians who have been gathered into the fold of the church, and we trust also into the fold of Christ. All except two are members of our Sabbath-school. These two, husband and wife, are the first we have gathered from the older Indians and who cannot read God's word for themselves. There are others in the school who wish to confess the Saviour and unite with the church, but their friends will not allow it. There are also some of the older ones who wish to become Christians, but the chief of the tribe, while pretending friendship to us, is secretly opposing our work by intimidating his people, which he can very easily do, inasmuch as he is a policeman as well as chief. The Indian is very submissive to the chief, and he is not slow to take every advantage of this disposition in order to promote his own selfish and despotic interests. He is poor though very vain and cunning. I have no doubt but I could with a bribe persuade him to unite with the church and also to use his despotic power in requiring others to join. Indeed I am persuaded that he is now trying to exact a license fee of those who desire to become Christians, and until they in some way obtain his consent the ordinary Indian has not the courage to come out. I do not know, however, if even the chief should be severely censured when we consider how many surrounding influences have united to make the Indian what he is. We have learned to condemn the poor Indian slowly, even when he disappoints us most, for it is hard to tell who is most responsible for his perversity, he or his white neighbor.

The Indian is an enigma; is constantly doing the thing one did not expect. Of those we naturally expect most of, of least is realized, while compensa-

comes from quarters quite unthought of, which assures us it is the Lord's work and he is doing it in his own way. We feel the spirit of God is working, and that the prayers of the church, especially of the consecrated women of the United Presbyterian church, are being answered. The good seed, though sown in much weakness and falling apparently upon such barren soil, is even now yielding its harvest. Let us see the hand of God and with new courage labor on and pray on with that faith which looks up for an answer.

J. A. SPEER.

Young People's Department.

WHITE HARVEST FIELDS.

"Lift up your eyes and look on the fields; for they are white already to harvest." John 4:35

II. TURKEY, INDIA AND BURMAH.

(Note to Superintendents of Junior societies. Secure a map or maps of these countries and have some of the members point out their location.)

Q. How shall we enter the Turkish domains?

A. We may land at Jaffa on the Mediterranean and buy a railway ticket for Jerusalem.

Q. When was mission work commenced in Turkey?

A. In 1831 by Dr. William Goodell, a missionary of the American Board.

Q. Tell us something of the work now?

A. There are more than two hundred Protestant church buildings scattered over the country, having a membership of about sixteen thousand persons. We might visit six American colleges, occupying permanent buildings and representing eight hundred thousand dollars of American money. If we listen to the roll call we will hear more than twelve hundred students answer to their names.

Q. What is taught in these colleges?

A. The higher branches of education as well as theology and medicine. The medical missions of Turkey are very remarkable. In connection with their hospital work more than one hundred thousand cases are treated annually.

Q. Have the missionaries there many difficulties?

A. Yes in recent years schools and churches have many times been closed by the government. The Turkish government is showing an opposition to mission work of every kind.

Q. Can you give a reason for this?

A The bigotry and fanaticism of Mohammedanism, which holds the country in its grasp.

Q. We will travel eastward now and enter India. Are there many inhabitants?

A. Perhaps more than 286,000,000.

Q. What religions do we find?

A. Mohammedanism has existed here for at least 800 years, and claims 50,000,000 of the population. Buddhism originated here more than 500 years before Christ, but was only an off-shoot from an old system, which has disappeared in India. The religion of the country today is Brahminism.

Q. Can you tell something about it?

A. Brahminism was originated by the Brahmins, who are the highest of the four great castes into which the Hindu people are divided. They are the acknowledged priests, and have been the practical rulers of India for 22 centuries.

Q. What are some of the objects of Hindu worship?

A. Three animals are most sacred, the cow, the serpent and the monkey. Swarms of monkeys are encouraged to

infest the vicinities of temples, where they live on food offered to them by pious worshipers. Some plants are considered sacred and are worshiped, and it is supposed that bathing in some rivers, like the Ganges, cleanses from the greatest sin.

Q. Did you ever hear of the widows of India?

A. Yes. If we could look into the zenanas where the women are shut in, we would find 21,000,000 widows, and 80,000 of these are children.

Q. How can that be?

A. A little girl baby is betrothed perhaps as a baby by her parents. If the one to whom she is betrothed dies, she is ever after a reproach and an outcast. She is kept in complete seclusion, is barbarously neglected, compelled to wear the coarsest clothes and eat the coarsest food and perform the most servile work.

Q. Are the Hindus readily converted to Christianity?

A. No. Pride of race and caste rise up like a wall of adamant against all change. Carey labored seven years before he won a single convert.

Q. Tell us something about the missionaries of India?

A. Swartz, Carey and Duff were among the very early missionaries. Dr. Andrew Gordon was the first missionary from the United Presbyterian church. Six hundred other missionaries are today sleeping in the dust of India, while 5173 native and foreign workers are carrying on their work. Of these 857 are foreign ordained missionaries.

Q. Have any of the missionaries endured special hardships?

A. Many of the early missionaries suffered bitter persecution. During the Sepoy invasion eight missionaries of the Presbyterian Board with two little children, after days and nights of horror, were marched out and shot on the parade ground of Cawnpore.

Q. Are there many Christians now in India?

A. More than one-half million may be said to be followers of Christ, and the gospel has in some way touched the lives and partly led within the light almost three millions. India has over 100 colleges, 38 theological seminaries and 800 native pastors.

Q. Who was Carey's first convert?

A. Krishna Pal. Carey baptized him on Christmas day, 1800. He was a high caste Brahmin, and with his own private fortune built the first house of Christian worship for the natives of Bengal. The same year Carey published the entire New Testament in Bengali.

Q. Have any of the missions had special revival times?

A. The Baptist Lone Star mission among the Telugus has had a great blessing. In the year 1878 such a wonderful movement of God's grace was experienced that in that one year 60,000 people turned from their idols and 10,000 professed Christ to be their Saviour. The revival did not stop here, but in the year 1891 10,000 more converts were added to the roll. Our own India mission has had remarkable success among converts, but its work will be taken up in detail in other lessons.

Q. How many different missions do we find in Burmah?

A. Sixty-one. Thirty-five of these are Baptists.

Q. What early missionaries did a great work in Burmah?

A. Judson and Boardman. Their work was especially among the Karens.

Q. Can you tell anything of the Karens?

A. They are the hill tribes of Burmah and in former days were treated by the Burmese with great cruelty and injustice. So they hid themselves in the jungles concealing the paths to their Ba[illegible]

houses, and were as much at home in the forests as the birds or the bees. Their religion was peculiar to themselves, and they worshiped no idols. Some tribes seemed to have traces of the worship of Jehovah, including an hereditary priesthood and the offering of sacrifices. Their tradition told them that they once had God's book, but were disobedient to it, and their younger brother carried it away. Some day their white brother would come across the sea and bring back the book which told of the Great Father and the life to come.

Q. How did they receive Judson?

A. They fled away at first and hid themselves. Afterward they were persuaded that he was a friend, and they flocked around him to hear the word of life.

Q. Have many of them been converted?

A. There are more than 50,000 communicants and 100,000 nominal Christians. Although they are exceedingly poor they give one-tenth of all they have for mission work. They have sent their missionaries to Siam and to unconverted tribes of their own people.

MISS MARY J. STEVENSON.

Editorial Department

MEETING OF W. G. M. S.

At this time many hearts are turning towards Princeton, Indiana, the place of meeting of the Women's General Missionary Society—Princeton, that opened wide its homes to the General Assembly three years ago, of whose kindly, overflowing hospitality many cordial words were said, and of whose natural products wonderful and almost fabulous stories were told. Judging from the past the General Society will find a warm welcome awaiting it.

To the outside world this meeting means an earnest and enthusiastic assembly of women, gathered in the great cause of missions which is now attracting so great attention all over the world. To those within the charmed circle, it means planning for weeks beforehand, as to how to arrange for the comfort of those left at home during the absence of those in attendance, in many cases fond fathers and other relatives taking the care of little tots until the return of the faithful wives, mothers and others. So the General Society, though limited to a delegation, has a wider constituency than is sometimes taken into the account.

It means, too, extensive planning in regard to the methods and means of furthering the great cause so near to all hearts, and downright hard work and severe mental strain also in the meeting itself.

Let the devotional and spiritual tone of the meeting be strong and deep; let the business be attended to broadly, promptly and intelligently; let everything be done "decently and in order." Over all may the spirit of peace and love spread his wings, and the mighty King of kings give strength of body, wisdom of mind, and devotion of soul, and may great grace be upon all.

From a friend at Stewart's Station, Penn., we have received the following concerning the illness and death of Mrs. E. L. Porter, of India, a loss to our whole church: "This morning I received a letter from the mother of Rev. E. L. Porter telling me the particulars of the death of Mrs. Porter and asking me to drop a line to the MAGAZINE. I quote from Mrs. Porter's letter:"

"I will only write a line to tell you the sad, sad news from India. My son's wife

and baby boy died March 7th. The word just came. She felt that she might not live, and sent loving messages home. She said, 'Tell my family I never regretted coming to India—I have been so happy. I am ready to live or die as God wills." She asked to be laid beside her little girl in Sialkot. Her husband said she was such a consecrated Christian, so happy and cheerful; had been so helpful to him. They had just got into their own house and had it nicely furnished, and he had written me how nice he had everything for Josie's comfort. Poor boy, won't you pray for him? Josie and Jean Anderson were like sisters. Josie wrote, 'How can I do without her?' Now they are both with Jesus. Mrs. Dr. Johnson had been there a week; they had the English surgeon and a doctor from Gujranwala, and everything that skill or love could do was done."

A recent visit of Dr. Matteo Prochet, of Rome, Italy, was greatly enjoyed by friends in this city. His report of the work being accomplished by the Waldensian church in the evangelization of the fatherland, Italy, is inspiring; and that church which has for its motto, "Lux lucet in tenebris" ("The light shineth in darkness"), and which has been faithful in withstanding, through grace, fierce and bloody persecutions through hundreds of years, is now having the seal of God put upon its work; is gratefully recognized by the king and government of Italy, and assisted by many in England and our own country. May it be greatly blessed. As its labors rise may its rewards increase, and may the spirit of Him who dwelt in the bush continue to illumine the grandly faithful Waldensian church.

"Murdered Millions" is the striking title of a little book by Dr. George D. Dowkowntt, editor of the *Medical Missionary Record*, and medical director of the International Medical Missionary Society. It is introduced by the Rev. Theodore L. Cuyler, D. D. He says: "I earnestly bespeak for this important treatise a hearty welcome and attentive reading. It carries its own vindication on every page." Dr. Dowkowntt heads his preface with these words: "We cannot but speak the things which we have seen and heard," and as one reads on he is impressed with their appropriateness. From his own experience in medical mission work and his association with others, Dr. Dowkowntt is impelled by his fullness of heart to thus speak in trumpet tones of the great need and value of medical missions in heathen lands, and of what is being done and what ought to be done. Under the last head he makes an earnest plea for a medical missionary college, and sets forth clearly the advantages to be gained by such an institution. We give a hearty "God speed" to the noble enterprise. Price of book, cloth bound, 7x4½, 99 pp., 30 cents; paper cover, 15 cents. Office of the Medical Missionary Record, 118 East 45th st., New York City.

The able address of Mrs. Isabella Bird Bishop, delivered before the Gleaners' Union anniversary, in Exeter Hall, London, has not only been reprinted by many journals but separate copies have been distributed in this country as well as in England. We hope most of our readers have seen this eloquent presentation of "Heathen Claims and Christian Duty." The author is not a mission worker, but a traveler who was made a convert to missions, not by missionary successes, but by seeing, in four and a half years of Asiatic traveling, the desperate needs of the un-Christianized world. She avoided, as much as possible, European settlements, aiming to live among the people and to share their lives, winning the

confidence by her medicine-chest. Wherever she went she saw sin and sorrow and shame, and came home full of the needs of the heathen world.

In our work this month the thought has been ever recurring that Mrs. Carson took a special interest in the May number each year. In particular we recall her melancholy pleasure in the May number of 1888, which contained the portrait and sketch of the Maharanee Dhuleep Singh. Hence it seems most fitting that her memorial should appear in the May number.

We are indebted to the author, Mrs. Mary Clokey Porter, for a copy of the "Manual for Junior Societies." It is gotten up in good and convenient form and full of practical suggestions for all engaged in Junior work. Among many good and useful topics presented, we note the one on "Giving" as excellent. The Manual may be obtained from Mr. John T. Findley, Board of Publication, 55 Ninth st., Pittsburgh, Pa.; price, five cents per copy.

It will greatly facilitate matters in our mailing department if you will send your renewals immediately instead of delaying until your names have been dropped from the subscription list. We would further urge that an extra effort be made to secure new subscribers before the annual meeting. This will be esteemed a great favor. Send all monies and subscriptions to

TREASURER MAGAZINE COMMITTEE.
Xenia, Ohio.

NOTICE TO DELEGATES TO THE WOMEN'S GENERAL MISSIONARY SOCIETY.

The Trunk line and Central Traffic Association have granted excursion fares on the certificate plan, based on a rate of one fare and one-third. Persons attending will pay full fare going, getting a certificate from ticket agent where purchase is made. Tickets for return trip will be sold by ticket agent at place of meeting at one-third first class fare, only to those holding certificates signed by ticket agent at point where through ticket was purchased, countersigned by Miss E. D. Brown, R. R. Secretary appointed by the Women's Board, and vised by special agent of railroad, who will be in attendance at the meeting. No refund of fare can be expected on account of failure to procure certificates.

Tickets can be procured three days before the meeting and will be honored three days after adjournment of meeting, Sabbath not being counted.

Trunk Line Territory extends from Niagara Falls, Salamanca, N. Y., Charlestown, W. Va. and points thereof except in New England.

The *Central Traffic Territory* extends east to Pittsburgh, Pa., Salamanca, N. Y.; north to Buffalo, Toronto, and Port Huron, Mich; west to the west line of Cook Co., Illinois, and Mississippi river, including Burlington, Hannibal, Quincy, St. Louis; south to Ohio river, including points on both sides of the river.

Rates on the Western Passenger Association are being arranged for, due notice of which will be given.

Train leaves Pittsburgh Union Station, Pan Handle Road, Monday May 7, at 12 o'clock midnight, reaching Terre Haute 3 p. m. and Princeton 6 p. m. Application for berths in sleepers and for further information to be addressed to the R. R. Secretary of the Women's Board.

ELIZABETH D. BROWN,
Craft Ave., Pittsburgh, Pa.

A friend writes: "I am over eighty years of age, but I am not too old to pray for missions, or to read the Missionary MAGAZINE." Verily, this is the old age

of which the scriptures speak as bringing forth fruit. Who can estimate the value of the interest and prayers of these aged ones?

WELCOME TO THE NEW SOCIETY.

In this small congregation in the home mission field, a L. M. S. was organized in March, composed of eleven members, all anxious workers. Two magazines are taken. Stevensburg congregation is located in Upper Penninsula of Michigan, the only congregation in this section of the country, and hundreds of miles from any others of our church. Considering all these the prospect for a good working band is very encouraging.

J. A. M.

Donaldson, Mich., April 11, 1864.

The annual catalogue of Boggs & Buhl, the popular Allegheny merchants whose advertisement has been continuous in the MAGAZINE for some time, has been received, and is equal to that of any establishment in the country. Our readers who intend making purchases should send for it.

EDITORS MAGAZINE:

The added interest awakened by the meeting of our General Society here last spring has remained with us. The sympathy developed by the knowledge and information received at that time is still warm and active. We feel, as never before, that we are in touch with the whole work of the General Society, of our Board, and of each and every missionary. This is a result always sure to follow in the wake of this yearly meeting.

Our Central church has had another cause for renewed efforts. Six months ago we entered the Sabbath-school rooms of our new church building, the auditorium not having been furnished on account of lack of funds. Our women have organized a lively aid society, besides our missionary society, and have already raised about two-thirds of the amount required to furnish our audience room with pews, carpet, &c. This has been hard work in the face of the dullest of times, but we rejoice that God is looking on us with favor, for He is blessing our efforts. We realize that the work in our mission fields must not be neglected in our zeal for our own church, and send a Thank-offering this spring quite near the sum sent last year, and report our monthly contributions for missions as comparing favorably with other years, considering the financial stringency of the times.

Sincerely yours,

OMAHA, NEB. JOSIE M. MCCULLOCH.

Owing to the growing interest in Junior work the Literature committee takes pleasure in offering the following group of leaflets, believing that it will prove helpful in suggesting methods and increasing the interest:

Nellie's Gift, or The Two Mitts.
The Words of a Prayer.
A Little Girl and Her Missionary Jug.
Little Corners.
Only a Penny.
Little Light Bearer's Roll.
Story of the Dawn of the Little Light Bearers.
Suggestions for Little Light Bearer's Day.

The above list can be had for 10 cents.

LITERATURE COMMITTEE,
409 Morewood Ave., Pittsburgh, Pa.

MONIES RECEIVED FOR PUBLISHING MINUTES OF THE W. G. M. SOCIETY AT OMAHA.

Amount previously acknowledged	$498.99
Kansas City Pres.—Topeka	1 00
Spokane Pres.—Tacoma	1 00
College Springs Pres	2 00
New York Pres.—Newark and 1st New York. 119th St. and 44th St., N. Y., and Brooklyn,	5 00
Monongahela Pres	1 00
Des Moines Pres.—Knoxville	1 00
Oregon Pres.—Albany and Oakville	1 50
C. Illinois Pres.—W. Bethel	1 00
San Francisco Pres.—Oakland	1 00
Frankfort Pres.—Frankfort	1 00
Miss Eliza Cooper, Monmouth	1 00
Whole amount received	$515.49
Whole amount needed	625.[illegible]
Deficit	$109.[illegible]

MRS. J. G. CARSON, Treas. of Minutes Fu[illegible]

PROGRAMME FOR ANNUAL MEETING OF WOMEN'S GENERAL MISSIONARY SOCIETY TO BE HELD AT PRINCETON, INDIANA, MAY 8 AND 10, 1894.

TUESDAY, 7:30 P. M.

Consecration meeting.—Mrs. W. S. Heade, 1st Vice President.

Address of welcome.—Mrs. J. F. Huddleson, Princeton, Indiana.

Response and annual address by the President, Mrs. J. A. Henderson, Omaha, Neb.

Greetings from the field.—East, Argyle Presbytery; Central, Keokuk Presbytery; West, San Francisco Presbytery.

Business.

Social Hour.

WEDNESDAY, 9:00 A. M.

Devotional exercises.—"The Opened Heart"; Acts 16:14. Mrs. Mila Meek, Indiana Presbytery.

9:30, Report of Committee on Credentials; Roll-call; appointment of Committees.

9:50, Report of Secretary of W. G. M. S.

10:00, Report of Treasurer of W. G. M. S.

10:10; Report of Secretary of Women's Board.

10:20, Report of Treasurer of Women's Board.

10:30, Report of Standing Committees: Charter; Finance, and Book of Instructions

11:15, Business.

12:00, Closing prayer-service. The Convention of 1894.

WEDNESDAY, 1:30 P. M.

Devotional exercises.—"A heart to labor for the Lord," Rom. 16,12; Phil. 4:3.—Mrs. J. C. Warnock, Xenia Presbytery.

2:00, Report of Thank-Offering Committee.

2:15, Report of Secretary of Foreign Missions.

2:30, Tidings from our Foreign Fields: Egypt, Mrs. Chauncy Murch, Miss Tillie Strang; India, Miss Mary J. Campbell, Miss Josephine L. White.

3:10, Report of Literature Committee.

3:20, Delegate Fund.

3:50, Report of United Presbyterian Association.

4:05, Discussion.—City Missions—"Is there a demand for the Institutional Church?" New York, Philadelphia and Monongahela Presbyteries.

4:45, Business.

5:00, Closing prayer-service. Our Missionaries.

WEDNESDAY, 7:30 P. M.

Devotional exercises.—"The acceptable offering," 2 Cor. 8:12. Mrs. J. K. Conner, Allegheny Presbytery.

The Tithe. (1) Paper.—Its place in the Church of to-day. Mrs. W. W. Barr, Philadelphia Presbytery.

(2) Discussion.—Its advantages, to the individual, (5 minutes), Monmouth Presbytery; to the family, (5 minutes), Sidney Presbytery; to the church, (5 minutes), Illinois Southern Presbytery; to the missions, (5 minutes), Arkansas Valley Presbytery.

Thank-Offering service.—Responsive Exercise. Paper.—The duty and privilege of thank-offering. Mrs. S. B. Moore, Pawnee Presbytery.

Presentation of Thank-Offerings.

Consecration prayer.

Thanks-giving song.

THURSDAY, 9:00 A. M.

Devotional exercises.—"A servant of the Church," Rom. 16:1,2. Mrs. H. T. Jackson, College Springs Presbytery.

9:30, Report of Secretary of Church Extension and Parsonage Fund.

9:45, Report of Magazine Committee.

10:00, Report of Treasurer of Magazine Committee.

10:15, Discussion.—"Our Magazine."

10:40, Business. Place of next meeting. Election of officers, &c.

12:00, Closing prayer-service. The Convention of 1895.

THURSDAY, 1:30 P. M.

Devotional exercises.—"Full of good works", Acts 9:36. Mrs. W. R. Wilson, Mercer Presbytery.

2:00, Report of Secretary of Home Missions.

2:15, Report of Secretary of Freedmen's Missions.

2:30, Discussion.—Home and Freedmen's Missions. Mrs. W. M. Howie, Chicago Presbytery; Miss E. H. Black, Wapinitia Mission, Oregon; Miss Mary E. Schwarberg, Henderson Mission, N. C.

3:15, Report of Secretary of Junior work.

3:30, Discussion.—Methods in Junior work. Westmoreland, DesMoines and Garnett Presbyteries.

4:00, Business.

5:00, Closing prayer-service. Our Junior Missionary Societies.

THURSDAY, 7:30 P. M.

Junior Society exercise.—Princeton Juniors.

Devotional exercises.–"Our children's heritage," 2 Tim. 1:5; 3:14, 15. Mrs. G. G. Wallace, Omaha Presbytery.

Paper.—Social Christianity. Miss Luella C. Donnan, Lake Presbytery.

Testimony meeting.—What has this convention been to you? One minute "Farewells."

Civil and Military Gazette, Lahore, March 9, 1894.

The recent Jummu State marriage will be memorable in the history of the Rajputs, as the occasion upon which one of the most cruel of their ancient customs was abolished. Hitherto when a girl was married, she was never again allowed to visit her parents, living as though she were dead to them; and this cruel restriction was never abrogated although for a long time some enlightened Rajputs have vainly protested against it. His Highness the Maharaja of Kashmir has, however, apparently succeeded. A Jammu correspondent has sent us an account of the recent wedding, which states that the Maharaja consulted with the Maharja of Kishengarh and other heads of the different Rajput families, and at a large meeting of the Rajputs all present consented to adopt the proposed reform. An agreement was drawn up and signed by the Maharaja of Kishengarh and other Rajput chiefs, binding themselves to shun the evil custom, when they have opportunity. The Maharaja of Kashmir has himself promised to set an example by allowing his adopted daughter to visit her relations after her marriage. This act will always will be remembered in history to his honor.

STUDIES FOR MISSIONARY SOCIETIES FOR 1894.

JUNE.—The Women's Board and General Society.
JULY.—Mission in Egypt.
AUGUST.—Mission in India.
SEPT.—Home Missions.
OCT.—Warm Springs Mission.
NOV.—Freedmen's Missions.
DEC.—Our Benevolent Institutions, a Review.

PROGRAMME FOR JUNE.

THE WOMEN'S BOARD AND GENERAL SOCIETY.

Sing Ps. 145, C. M., 1, 8, 9. No. 215 Bible Songs.
Scripture lesson, Rom. 16:1-2; Phil. 4:1-8.
Prayer for the General Soeiety.—Its officers and work.
Paper.—Brief history of Women's Board and General Society. Three minute talks. The aims of our General Society and Women's Board. How do they aid in our work and how can we aid them?
Prayer for the members of our Women's Board and their work.
Sing Ps. 45, S. M., No. 60 Bible Songs.
Lord's Prayer in concert.

Reports of Societies, Etc.

April Report Women's Board,

Regular monthly meeting of the Board opened by the president; prayer by Mrs. W. H. McMillan.

The secretary reports from Dr. Johnston, of India, who asks permission to request endowment of beds in her hospital. Dr. Johnston was, on motion, allowed the privilege. Three beds are already taken. Miss White's health is improving. The Misses Wilson report visiting sixteen villages in one week. Letters from the new missionaries in India. Miss McKown pleads for two for Egypt. The work in general very encouraging. No applicants for the mission work in foreign lands.

The Literature committee recommend 1st, that a leaflet be prepared, for free d

tribution at the Annual Convention, instructing the Literature secretaries in their duties; 2nd, that a letter be sent with the Thank-offering boxes making appeal from the Board that persons would regularly and systematically contribute to the Thank-offering fund, and that the Thank-offering be undesignated; 3rd, that the Literature committee keep these boxes on hand with authority to sell them.

It was with heart-felt sorrow that we heard of the death of our friend and coworker, Mrs. J. G. Carson, of Xenia, the treasurer of the Magazine committee, and a resolution was passed that a letter be written to Dr. Carson expressing our sorrow and sympathy in this hour of trial.

Freedmen's secretary reports from Knoxville. The Bible reader has held mothers' meetings all month; 72 visits made; 96 pupils at Chase City; 252 pupils at Norfolk sewing department. The Bible reader has made 131 visits since March 1st. Henderson, 120 pupils.

Treasurer reports March receipts, $3735.65; disbursements, $6000.82.

Adjourned meeting April 24th, to hear reports prepared for the Annual Convention of W. G. M. S.

MARY W. PORTER, Sec.

TREASURER'S REPORT.

Receipts for the month of January, 1894.

Foreign.—1st Ohio Pres, 12; Burchard for India, 5; Burchard Primary classes in S. S. for India, 1.53; Muskingum Pres, 5; Venice, 19.20; Arkansas City, 5; College Springs Pres, 6.50; Mexico, 25; 6th Allegheny Y. L. M. S., 5; Avalon Y. P. S. C. E., for Egypt, 10; 2nd Washington Pa., 10; Sunbeam Junior Soc., 5; Dumbar M. Band, 1.25; 1st Des Moines, 6.50; Monroe M. Band; 7.47; Big Spring, 15; Parnassus, 5; Turtle Creek, 15; 1st Xenia, 25; Rev. J. and Mrs. Sarah E. McKee, Los Angeles, for Egypt, 20; for India, 10; Easton Cal., 13; Harmony, Ills., 20,

Foreign Salaries.—Miss C. E. Wilson, Keokuk Pres. 43; Des Moines Pres, 62; Miss Thompson First Ohio Pres. 62.50; Muskingum Pres 69.75; Miss Frazier Argyle Pres., 12.50; Miss McCahon Chartiers Pres., 92; Miss Lawrence, Arkansas Valley Pres, 28.75; Colorado Pres., 14; Miss Young, College Springs Pres., 41; Miss Smith Garnett Pres., 24; Kansas City Pres., 50; Miss Corbett, Brookville Pres., 50; Miss Martin, Mansfield Pres., 65.75.

Foreign Specials.—Three societies in Muskingum Pres. for pupil in Miss Thompson's school, Egypt, 30; 2nd Allegheny, Bible reader in Gujranwala, India, 90; 4th Allegheny Y. L. A. S., 5; and Gleaners Avalon, 5; both for supportof Mohammedan boy; 1st Sterling, 6.25 and Walton 6.25, both for support of Fareda Girgis, Assyoot; College Springs Pres., for Jhelum church, 2; Avalon Willing Workers, support of Mohammedan boy, 2.50; North Bend M. Band, Sialkot, 25; Majors, for Jhelum church, 5; 1st Allegheny, Good Will M. Band, support of Mohammedan boy, 10; L. F. M. S., 1st Allegheny, for Miss McKown towards improving their "Rest Spot" at Ramleh, Egypt, 37.50; Jamestown, O., pupil, Sialkot, 25; Westmoreland Pres. to furnish medical journals for Dr. Johnson, India, 2.80; Marissa Y. P. Soc., education of a girl in Egypt, 15; Verona M. Band, pupil Sialkot, 30; McDonald for schools in Egypt, 10.

Medical Work India.—1st Allegheny L. F. M. S., 37.50; 6th Pittsburg Junior Soc., 5; St. Clair Extra Penny-aday Band, 25;

Home and Salaries.—First Ohio Pres. 26; Mission Creek, 6; From a friend, 10; Avalon 10; 6th Allegheny McGill M. Band, 5; Mt. Pleasant Chartiers Pres., 10; North Buffalo, 40; Easton, 7; Arkansas City, Kansas, 5; Loveland, 10; Greely, Colo., 5. College Springs Pres. 15; 5th Allegheny King's Daughters, 15; 2nd Allegheny, 37.50; Deer Creek, 10; A Friend, 10; 2nd Washington, Pa., 10; Troy, 5; Rock Island, 14; North Bend M. Band, 10; Knoxville, Ia., 8.95; Indianola, 7. 3rd Allegheny L. M. A. S., 30; Glade Run, 20; 5th Allegheny, 25; Turtle Creek. 10; Parnassus, 10; Mt. Pleasant and Westmoreland, Pres. 13; Argyle, 40; Bloomington, 20; Hoopston, 5.

W. S. Indians and Salaries.—Muskingum, Pres., 6; College Springs Pres., 3; Orchard, 10.90; Mrs. H. H. Duff, 50; Monongahela Pres., 75;

Freedmen's and Salaries.—Knoxville' Tenn., Dress-making dept., 26.10; Cuylersville, 4.12; First Ohio Pres., 29; Muskingum Pres , 5, and towards furnishing room in Girls' Hall, Knoxville, 10; Avalon, 30; Avalon Gleaners, 12; Avalon Busy Bees, 5; Avalon Golden Rule, 5; 1st Washington, Pa., 27; Peebles, 6.75; Anthony, 5; Peebles M. Band, to furnish room in Girls' Hall, Knoxville, Tenn., 25; Miss Martha J. Bruce Garnet for Norfolk, 3, and for Miller's Ferry, 2; Fleming, 10; Troy, 5; North Bend M. Band, 5; Mrs. N. H. Duff, 4.50; David H. Duff, 50; Brookville, Pres., 6; Unity, Ia., for Athens, 12; 1st Allegheny L. H. M. S., to buy shoes, Athens, 15; Braddock, 10; Turtle Creek, 5; Cedarville 10; Rev. J. and Mrs. Sarah E. McKee, Los Angeles, Cal., 10; McDonald. 10; St. Clair, 25; Union Monongahela Pres., 15; 2nd Pittsburg, 17; Ingram, 5; Ingram Van Fossen Soc., to furnish room in Girl's Hall, Knoxville, 25; 6th Pittsburg Junior Soc., 10; 9th Pittsburg, 10; Mansfield Y. L. M. B., for Bluestone, 5; and Chase City, 5; De Witt, 12.15.

Little Girls' Home, Knoxville, Tenn.—Cedar Rapids, 55; 6th Allegheny McGill M. Band, 5; College Springs Pres., 3; Dexter, 1.40.

Church Extension and Parsonage Fund.—First Ohio Pres., 7; Mission Creek, 6; Taylorstown Y. P. M. S., 10; Colorado Springs, interest on note, 25; L. M. S., interest on parsonage note, 25; Greely, Colo., 5; First Ohio, 5; 6th Allegheny, 20; Central Omaha, 18.20; 2nd Des Moines, 5; Turtle Creek, 5; Parnassus, 5; 3rd Xenia, 15; 1st Allegheny Junior Union, towards furnishing Park U. P. chapel, Allegheny, 34.32.

Ministerial Relief.—Shadyside, Pittsburg, 78.50, Loveland, 3; College Springs Pres. 5; 6th Allegheny, 20; Troy, 5; Mrs. H. H. Duff, 5; 1st Xenia, 10; 3rd Xenia, 10; Baltimore, 20,

Orphans' Home Allegheny.—Fairview, Ohio, Junior M. S., 2; Venice Buds of Promise M. Band, 4.98; 1st Washington, Pa. Junior Band, 7.57; 2nd Pittsburg, 2.

U. P. Memorial Hospital, Allegheny.—1st Washington, Ia., 10; 3rd Pittsburg, 10.

Aged People's Home.—Rock Island, 10; 2nd Xenia, 10; 2nd Pittsburg, 2; 3rd Pittsburg McCrory Soc., 10; Shadyside, Pittsburg. 30.

Pittsburg Syrian Mission.—Miss Harriet M. Connor's salary, 45, also house rent, 9, all from Monongahela Presbpterial Soc.

Contingent Fund Womens' Board.—Interest on investments, 90; Monongahela Pres., 4; Mrs. R. J. McPherson from sale of mite boxes, 9.10.

Receipts for the month of February, 1894.

Foreign.—Rock Prairie, Wis., Busy Bees M. Band, 5.59; Lincoln, Neb., Y. P. Soc., 2.55; 6th Pittsburg Christian Endeavor Soc., 5; Oakville, Ore., 5;

Albany, Ore. 10; Unionville Centre, 10; 1st New York 50; Roney's Point, 5; 1st Chicago 20; Zion, 8; 1st Mercer, 11; Deer Creek, 5; A debtor to divine grace for India, 25, and for Egypt, 25; Shiloh, Ind., 11 47; Greenville Lake Pres., 8; Georgetown. 10.

Foreign Salaries.—Miss Young, College Springs Pres., 60. 2nd Allegheny Y. P. M. S. Miss Hogg, 75; Miss Smith, Princeton, L. M, S., 50; Miss Strang, Southern Illinois Pres., 75; Miss Campbell, Monmouth Pres., 122.50;

Foreign Specials.—Portland, Oregon, pupil Sialkot, 25; Colorado Springs, Y. P. C. E., Bible reader, India, 30; Bellevue Willing Workers, 3; Bellevue Y. L. M. S., 10; Springdale Willing Workers, 3; 1st Allegheny Junior Union, 10, all for Mohammedan boy Egypt; Sparta M. Band, pupil Sialkot girls' school 22; Southern Ills. Pres., girls' school, India, 10; 2nd New Wilmington, Bible reader in Jhelum, India, 37.50; Allegheny Willing Workers, salary of Jane Dennison, India, 20; Miss Annie F. Given, for Jhelum church, India, 10.

Medical Work, India.—Lyndon, N. Y., 10.

Home and Salaries.—Rock Prairie, Wis., Busy Bee M. Band, 4; 6th Pittsburg Christian Endeavor Soc., 5; 1st New York. 50; 1st Allegheny Y. L. A. Soc., 10; Avalon Willing Workers, 15; A Friend, Allegheny Pres., 5; Morea, 10; Kirkwook, 20; Plain Grove, 7.60; Bellevue Y. M. L. S., 5; 3rd Allegheny L. M. A. Soc., 30; Deer Creek, 10; 1st Allegheny L. H. M. S., 20; Madision, Ind., 5; Rushville, 7; Spring Hill, 10; Richland, 5; Greenville Lake Pres., 8; Oil City, 14.

W. S. Indians.—Albia S. S. class, 6.05; Oakville, Ore., 6; Huntsville, 5; Seventh Ave. New York S. S. 25; Milroy, 1.

Freedmen's—Rock Prairie, Wis., Busy Bees M. Band, 4; Pittsburg Christian Endeavor Soc., 5; Dress making department, Knoxville, Tenn. 20; Huntsville, 18; Sugar Run, 15; Avalon Golden Rule, 25; Etna, 20; 1st Chicago, 30; Peotone, 5; Zion, 8.55; 2nd Chicago, 15; last four all for salary of industrial teacher. Deer Creek, 5; Carmel, 10, Spring Hill, 2.95; Richland, 2.75;, both to furnish room Knoxville. Waterford, 17.15; Jamestown, Pa., 5.60; Greenville Lake Pres., 8; Utica for Henderson, 5; Utica M. Band for Henderson, 5.

Little Girls' Home, Knoxville, Tenn.—4th Allegheny Y. L. A. Soc., 25.

Church Extension and Parsonage Fund.—6th Pittsburg Christian Endeavor Soc., 5; New California, 10; Boyden, first payment on loan, 24; Columbus, O., Neill ave, second quarterly payment, 89.10.

Ministerial Relief.—Milroy, Ind., 1.

Orphans' Home, Allegheny.—1st Allegheny Y. L. A. S., 13; Princeton Pres., association dues, 10; 2nd New Wilmington, 5; Deer Creek, 5.

Memorial Hospital, Allegheny.—Deer Creek, 5.

Aged Peoples' Home.—2nd New Wilmington, 5; Tarentum, on debt. 12.

Pittsburg Syrian Mission.—Salary Miss Harriet M. Connor, 45; House rent, 9, all by Monongahela Presbyterial Society.

Receipts for the month of March, 1894.

Foreign.—Mrs. Martha McKitrick, on her 84th birthday, $1; Chartiers' Mission Band, 2.50; Mt. Pleasant, Westmoreland Pres., 12; Idana, 10; College Springs Pres., 5; Sidney, 5; East Union, Allegheny Pres., 5; Bellevue, 19; Illinois Southern Pres., 17; Hoopston, 5; Miss Jennie M. Day, Wyoming, Ia., 2.50; 2nd Philadelphia, 25; Frankfort Pres., 36; Bethel, Westmoreland Pres., 7; Buena Vista, 6; Buena Vista Willing Workers, 3; Laurel Hill, 20; McKeesport Aftermath Soc., 10; Turtle Creek, 6; Unity Young Ladies, 6; Stewart Station, 5; West Newton, 41.35; West Newton Young Ladies, 5; Logan's Ferry, 9; Springdale, 5; Mt. Nebo, 13; Unity, Chillicothe Pres., 5; Miss Nellie Gordon, Cape Girardeau, Mo., 8; Birmingham, 5; Northwood, 6; Northwood Mission Band, 5.75; Huntsville, 23; New York, 44th St., 6; Piqua, 10; New California, 12.67; New California Mission Band, 5.

Foreign Salaries.—Miss Smith, Garnett Pres., 15; Miss McCahon, Chartiers Pres., 108; Miss Martin, Steubenville Pres., 62.50; Miss Young, College Springs Pres., 45; Miss C. E. Wilson, Keokuk Pres., 82.75; Miss Lawrence, Colorado Pres., 47.50; Miss Campbell, Monmouth Pres., 67.50; Dr, Johnson, Westmoreland Pres., 190.50; Miss Hogg, 2nd Allegheny L. M. S., 50; Miss Jamieson, New York Pres., 92.40.

Foreign Specials.—Minnie and Willie Buck, two children who live ten miles from church, for Miss Smith, Cairo, 2; Canonsburg, Greenside Avenue, pupil in girls' school, Sialkot, 13; Mechanicstown, O., native teacher, India, 66; Sparta Christian Endeavor Society, support of pupil, Sialkot, 25; Bloomington Y. L. M. S., pupil Sialkot, 20; Colorado Spr's Y. P. S. C. E. for Bible Reader, India, 60; 1st Santa Ana Mission Band, for church in India, 49; L. F. M. S. 1st Allegheny, pupils in Assyoot, 75; L. M. and Benevolent Society, 4th Allegheny, salary of Miss Mookerjee, Gujranwala, 100; 3rd Allegheny Y. L. M. C., for Egyptian boy, 5; Greeley, Col., Y. P. S. C. E., pupil Sialkot, 12.50; Hoopston Junior M S., pupil Sialkot, 5; 8th Philadelphia, training school Egypt and India, 25; Chartiers Y L M S., bible reader, Zafarwal, India, 60; 7th Philadelphia, scholarship Cairo, Egypt, 50; New Wilmington Mission Band, pupil, Sialkot, India, 10.

Hospitals, India.—West Philadelphia, 10; Braddock, 1; Braddock Young Ladies, 15.

Home and Salaries.—3rd Allegheny L M & A S., 75; West Union, 5; West Middleton, 20; Venice, for Olympia, 22.25; Chartiers' Mission Band, 2.50; Idana, 10; Sidney, 5; Morning Sun, 5; 1st Washington, Ia., 22; Living Lake, 12; 1st Los Angeles, 8; 3rd Allegheny Y L M C., 5; Glade Run Mission Band, 5; East Union, 5; West Union, 5; Denver, 24.25; Illinois Southern Pres., 11; Wellsville, 25; Roney's Point, 6; Bethel Central Ills Pres. Junior M S., 1; Miss Jennie M. Day, Wyoming, Ia., 2; Frankfort Pres., 19; Elizabeth Sarah Dales Lansing, 5; Buena Vista, 5, and Willing Workers, 3; Logan's Ferry, 4; Laurel Hill, 20; McKeesport Aftermath Society, 10; Turtle Creek, 15; Unity Y L M S., 6; Leechburg, 17; Bellevue Kings' Sons, 10; 2nd Allegheny, 50; 8th Allegheny, 10; Unity, Chillicothe Pres., 5; Peebles, 6.70; Miss Nellie Gordon, 5; 1st Baltimore Y L H M S., 25; Birmingham, 3; Northwood Mission Band, 5; Piqua, 5; New California, 12.66, and Y L Aux., 3.50; Huntsville, 22; Bellefontaine, 15; Unionville Centre, 5; Belle Centre, 5.

W. S. Indians.—Shushan Mission Band, 5; Henderson, 15; West Philadelphia, 10; Braddock, 19; Etna, 10.

Freedmen's and Salaries.—Olathe, 5.55; 2nd Washington, Pa., 10; Chartiers Y L M S, 3., and Mission Band, 3, both for reading room, Knoxville, Tenn.; Irwin, 10; Mt. Pleasant, Westmorel'd Pres., 2; Bethel, Westmoreland Pres., 6; Dressmaking Department, Knoxville, Tenn., 15.73; Shushan Mission Band, 5; Living Lake, 12; 1st Allegheny Church Mission, for Miller's Ferry, 5; 6th Allegheny, Knoxville building fund, 25; also for same, Bellevue, 20, and Avalon Y P S C E., 5; Greeley, Colo., 10, and King's Daughters' "shoe fund," 5; Conemaugh, for Knoxville College, 8; Apollo, 12; Saltsburg, 5; Illinois Southern Pres., 18; Wellsville, Knoxville, 25; Roney's Point, 7; Concordia, Knoxville building fund, 6; for same, Frankfort Pres., 20; also Connellsville, 5, and Union, Westmoreland Pres., 9; Henderson, 15; Miss Jennie M. Day, 1; 9th Philadelphia, 25; 3rd Philadelphia, 15; Frankfort Pres., 34; Parnassus, 7; Turtle Creek, 7; McKeesport, 8; Fairfield and Ligonier, 10; Elizabeth Sarah Dales Lansing Society, 5; Buena Vista, 5; Buena Vista Willing Workers, 2; Logan's Ferry, 5; Leechburg, 1; 3rd Allegheny Y L M C., Knoxville building fund, 15; also for same, 2nd Allegheny Willing Workers, 15; Avalon Willing Workers, 8; Cherry Fork, 17, Tranquility, 15, and Silvercreek, 14,50; Springdale, 5; Illinois Southern Pres., 8; Octoraro, 10; Birmingham, 6; 1st New Wilmington, 8.10; Northwood,

and Mission Band, 5; New California Mission Band, 7; Bellefontaine, 15; Unionville Centre, 3; Belle Centre, 5; 1st Brooklyn, 10.

Little Girls' Home, Knoxville, Tenn.—2nd Allegheny L. A. S., 30; College Springs Pres., 6.50; 5th Allegheny, 55.

Church Extension and Parsonage.—2nd Portland, first quarterly payment on loan, 53; Irwin, 10; 1st Los Angeles, 6.60; Fleming, 5; Bellevue, 20; Conemaugh, 5; Apollo, 12.35; Illinois Southern Pres., 5; Miss Jennie M. Day, 1; 2nd Philadelphia, 20; 9th Philadelphia, 40; Frankfort Pres., 2; Stewart Station, 13, and Band, 4; McKeesport, 4; Buena Vista, 3, and Willing Workers, 2; Braddock, 19; Union, 3; Leechburgh, 1; Scottdale, 6; 2nd Allegheny Willing Workers, 10; Miss Nellie Gordon, 2; 2nd Washington, Pa., 10; Alliance, Neb., rent 38; Birmingham, 5; Piqua, 5; Bellefontaine, 10; Canonsburg, Greenside Avenue "Shining Lights" Mission Band, for Second Church, Providence, R. I., 14; 2nd Monmouth, Ill., Y. L. M. S. for 2nd New Concord, O., 5; 2nd Washington, Ia., for Waitsburg Academy, 20; 1st Washington, Ia., Mission Band, for 2nd church Denver, 4; 1st Washington, Ia., for Xenia Seminary, 23; for same, Northwood Mission Band, 5; 2nd Allegheny Willing Workers, for Central Young Women's Christian Association, Pittsburg, 10.

Ministerial Relief.—Bethesda, 10; Fleming, 5; Southern Illinois Pres., 5; Frankfort Pres., 4; Turtle Creek, 5; McKeesport, 4; Buena Vista, 2; Buena Vista Willing Workers, 1.60; Leechburg, 1; 2nd Allegheny Willing Workers, 10; Miss Nellie Gordon, 2; Birmingham, 5; Piqua, 5; New California, 5; Bellefontaine. 5.

Orphans' Home, Allegheny.—Fleming, 4; Buena Vista, 2; Stewart Station, association dues, 3.

Memorial Hospital, Allegheny.—2nd Allegheny Willing Workers, 10.

Home for the Aged.—Venice Buds of Promise, 1.75; Buena Vista, 2.25; Unionville Centre. 3.

Pittsburgh Syrian Mission.—Salary Miss Harriet M. Connor, 45, Room-rent, 9, all by Monongahela Presbyterial Society.

Life Membership in W. G. M. S.—Mrs. N. H. Brown, Olena, Ill., 25.

Contingent Fund Women's Board.—Interest on bank deposits, 12.04; interest on investment, 50.

E. J. SLOAN,
Treasurer.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, 314 W. 5th Street, Erie, Pa.]

We would place our flower in the wreath of immortelles, which loving hands and hearts would lay on the casket of our friend and fellow worker, Mrs. J. G. Carson. Years of fellowship in work for the Master, seeing her in the peace and quiet of her own home, and again in the active, busy meetings of our general missionary society, have made impressions on our mind of her Christian character and devotion to duty, which time cannot efface. "Let her own works praise her in the gates." —EDITOR.

The General Assembly and the Women's General Missionary society are wrestling with the same great question, "a general delegate fund," and when we consider the number of years this question has been before the Assembly, it has a tendency to discourage; but perhaps we can profit by their experience. The fact that this question has been kept before the Assembly for so many years proves that the end, if it can be reached, is a desirable one. The plan presented to the General Assembly and and that to the General Society are in substance the same, one difference being the amount per member required. The General Assembly ask ten cents while the General Society ask twenty-five cents. This difference is because the representation in the General Society is very much larger, in proportion to the membership, than that of the General Assembly. I think the General Society allow as many delegates from each Presbytery as there are commissioners to the General Assembly, while the membership in the missionary societies of the presbyteries is not one-fifth of the membership of the church. When we examine the roll of the Assembly and that of the Society, we find the attendance on the Assembly very much larger than that of the Society.

In the last General Society 18 Presbyteries were not represented and 22 presbyteries sent one delegate each. These same presbyteries sent last year from two to eight delegates to the General Assembly. The reason is plain: the membership in the missionary societies is so small they cannot afford to send the full number of delegates, either through a presbyterial or a general delegate fund. Are we not allowing and figuring on a representation we have never had, and perhaps could not afford to have, even if every woman in the church was a member of a missionary society?

NEW YORK PRESBYTERY.

The annual meeting of the Women's Missionary Association, of New York Presbytery, was held in the West 44th Street U. P. Church, New York City, on Friday, March 30, 1894. Afternoon session was opened with devotional exercises, conducted by the President, Mrs. T. C. McKelvey. Sixteen delegates, representing eight societies, responded to roll call. Reports from local societies were very encouraging, showing each society to be in good working order, with increased membership, active and zealous in the Master's work. Encouraging reports were heard from Newark and 2nd Brooklyn mission bands.

Statistics show a total membership of 212, and $1810 contributed during the past year. Of this amount, $250 were given to Foreign missions; $600, Church Extension; $33, District work; $685, Congregational work; $101, Contingent fund. The Committee on Nominations made its report with result as follows: President, Mrs. T. C. McKelvey; 1st Vice President, Mrs. A. S. Biddle; 2nd Vice President, Mrs. H. H. Wallace; Rec. Sec'y., Mrs. J. A. Edmiston; Cor. Sec'y., Mrs. M. J. Blair: Treasurer, Mrs. M. S. Firrier. Mrs. A. S. Biddle was chosen delegate to the W. G. M., to be held in Princeton, Ind., in May, with Mrs. J. G. Leifried as alternate. Mrs. J. A. Shaw and Miss E. J. Crawford were appointed a committee on Junior work. The closing exercise of the session was a very interesting address by Mrs. Hepburn, a missionary from Japan, on the organization and growth of missions in that land. After singing there was an adjournment until 7:30.

Evening session was opened with a praise service, conducted by Mrs. J. A. Shaw. This was followed by the Thank-offering service. Delegates presented their offerings, repeating appropriate verses of scripture. Offering amounted to 213.65. A memorial service for our former secretary, Mrs. Wm. J. Warwick, was conducted by Mrs. J. A. Edmiston. The service was opened with singing a portion of 40th psalm, followed by prayer and reading selected passages of scripture. Memorial address was read by Miss Hopkins. Exercises closed with prayer and singing a part of the 90th psalm.

Mrs. Lucy Bainbridge, city missionary, gave us some interesting glimpses of her work among the poor. Resolutions were passed, thanking God for His kind preservation since last we met; for His guidance in our deliberations and in the increase in our membership and our interest in all the fields of labor; thanking Mrs. Hepburn, and Mrs. Bainbridge for their excellent addresses, and the West 44th Street society for their hospitality and friendship. Collection taken, amounting to $10.74. Meeting was dismissed with benediction by Rev. H. H. Wallace, to meet in the First U. P. church, New York City, in October. SEC.

L. M. S. CHILLICOTHE PRESBYTERY.

The Ladies' Missionary Society of Chillicothe Presbytery met at Tranquility, O., March 29, 1894.

Miss Sallie McSurely, the retiring President, led the devotional exercises. Mrs. Gaston gave the address of welcome. Response by President. Reports from the various societies were very encouraging, showing a decided increase in interest. A very excellent paper was read by Mrs. Meloy; subject, "Best methods of increasing missionary intelligence."

Afternoon session was opened with devotional exercises, conducted by Mrs. McClure. Declamation by Miss Lena Gaston; subject, "The heathen woman's prayer." We were then entertained by a recitation by the Peebles' Mission Band. Paper by Miss Pearl McIntire; subject, "Promised assistance in the work." This was followed by a recitation by Miss Mame Kirkpatrick.

The following officers were elected for the ensuing year: President, Miss Pearl McIntire; 1st Vice Pres., Miss Inez Reese; 2nd Vice Pres., Mrs. D. M. Gaston; Rec. Sec., Miss Belle McCreight; Cor. Sec.; Miss Maude Patton; Treasurer, Mrs. J. P. Finley, delegate to Women's General Missionary convention, Mrs. Meloy; alternate, Mrs. Blair.

Society adjourned to meet at Cherry Fork at the call of the executive committee.

MATTIE MENELY, Cor. Sec.

MRS. EMMA F. RIDDLE.

A tribute of love from the Ladies Missionary society of the Clintonville, U. P. Church, Clintonville, Pa.

The cheerful face of Mrs. Emma F. Riddle is sadly missed when we come together for our monthly meetings, and her voice no longer leads as we join in singing the songs she loved so well.

On Feb. 6, 1894, she heard the angel voice saying, "Come up hither," and cheerfully she entered the "open door" to take up the palm. We believe she is now enjoying the blood-bought inheritance, which is "incorruptible, undefiled, and which fadeth not away," for "Blessed are the dead who die in the Lord."

We willingly and cheerfully witness that she was a loving, hopeful, forgiving, faithful, aggressive Christian woman. These were characteristics to which not only the committee, but the church Sabbath-school, missionary society, prayer meeting, and the community can bear emphatic testimony. She was taken away in the full vigor of middle life, and at a time when, in our judgment, she was much needed in church and home. But recalling the promises of our Heavenly Father, we take up the new duties and responsibilties imposed on us by this providence, recognizing that all is well, for God has done it.

May the re-anointing of Divine consecration be our special blessing, that the life of each member of this society may grow stronger and more beautiful because of new work.

May God comfort the bereaved husband and graciously shield the motherless children.

MRS. J. S. THOMPSON,
MRS. J. C. MCELREE,
MISS RANCIE BYERS.

MRS. MARGARET BROWNLEE.

The L. M. S., Martin's Ferry, record with sorrow the death of their beloved President, Mrs. Margaret Brownlee, Feb. 28. 1894.

In her death we lose one whom all revered, and whose gentle Christian traits of character we hope to imitate, that we may be as ready for the "summons" as she was.

To our beloved pastor, her husband, and her other dear ones, we tender our prayerful sympathy, commending them to the Saviour whom she so faithfully followed.

COMMITTEE.

MISS ETTA MOORE.

Action of the Ladies' Missionary Society, of the United Presbyterian church, of Brownsville, Ohio, on the death of Miss Etta Moore, who died January 29, 1894.

Whereas, it has pleased our Heavenly Father in His allwise providence to remove, by death, our esteemed friend and co-worker in this society, therefore,

Resolved, That in her death we have lost a dear friend and helper whose Christian deportment was for good, and one of our most earnest and devoted workers.

Resolved, That while we, as members of this society, deeply regret our loss in her removal, and shall miss her earnest labors and kindly sympathy, yet we bow with submission to the divine will, knowing that "He doeth all things well."

Resolved, That we recognize in her death a call to more earnest work for the Master.

Resolved, That the earnest and heartfelt sympathy of this society be extended to the parents and brother and sisters in their great bereavement; and with them we rejoice in the assurance that their loss is her eternal gain.

Resolved, That this society present a copy of these resolutions to the family, and that they be published in the Women's MAGAZINE.

MISS LIZZIE J. DINES,
MISS TILLIE HENTHORN,
MRS. LULIA A. AMOS,
} COM.

MRS. MARY PEOPLES—MRS. NANCY FULMER—MISS SARAH E. TEMPLETON.

A tribute of respect by the W. M. S., of Huntsville, Ohio, on the death of three of its members.

Mrs. Mary Peoples, an old and esteemed member died October 30, 1893. She lived a quiet, cheerful life, and died full of faith trusting in her Redeemer.

Mrs. Nancy Fulmer died Jan. 8, 1894. Of a modest disposition, her fame was not public. She gave of her limited income to the Lord's work. The silent influence of a Christian character was her way of doing good.

In the death of Miss Sarah E. Templeton, we have lost a valued and esteemed member. Quiet and unassuming, her voice was seldom heard in public, yet she was ever ready and willing to aid in every good work. She manifested an interest in the cause of missions by giving liberally of her income, and in her bequests remembering the congregation and different Boards of the church.

Resolved, That we recognize in this afflicting providence a solemn call to more devotion in our Master's work, and that we extend our sympathy to the bereaved ones; also that this action be placed on the Society's minutes and a copy given to each family, and that they be published in the Women's MAGAZINE.

MRS. KATHERINE LOGAN,
MRS. SUE B. WALLACE,
MISS IDA B. COOKE,
} COM.

Notices.

The fact that THE MAGAZINE is sent and received is deemed a sufficient acknowledgment of money received for subscription, but a special receipt will be mailed to those desiring it, on sending an addressed postal card.

It is desired that money be sent by draft, post-office or express order, or by registered letter, which may be done at our risk. If postage stamps are sent they *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere.

Resolutions, notices of death, etc., intended for publication in the MAGAZINE, are charged for at the rate of *one cent per word*, payable in advance. Persons sending in such articles can readily calculate the cost and should remit the money with the subscription.